



DA'WAH OF AL-IKHWAN AL-MUSLIMIN

MILLATU IBRAHIM

Taken From Works Of:
JUHAYMAN AL-'UTAYBI
(Rahimaullah)

IBN MALIK AL-ATHARI
@EXPOSING_HAZIMIYAH



The Millah of Ibrahim is established on two foundations: (a) Devotion of worship being to Allah alone; and (b) disavowal (bara'ah) from shirk and its people and displaying enmity towards them.

Our messenger (sallallahu 'alayhi wa sallam) was undoubtedly commanded to follow him ('alayhis-salam). He (ta'ala) said, "Then We revealed to you to follow the millah of Ibrahim hanifa (i.e., turning away from shirk towards tawhid), and he was not from the mushrikin" (an-Nahl, 123). He (ta'ala) also said, "Say: Indeed, my Lord has guided me to a straight path, an upright din, the millah of Ibrahim hanifa, and he was not from the mushrikin" (al-An'am, 161). And there is no doubt that we have been commanded to follow this millah; and whoever from among us has forsaken it has made a fool of himself. The two close friends [of Allah] traversed on this, and through it, attained the friendship [of Allah] as mentioned in the sahih of Muslim (rahimahullah), when he (sallallahu 'alayhi wa alihi wa sallam) said, "Verily, Allah has taken me as a close friend (khalil) as He took Ibrahim as a khalil."

Thus the millah of Ibrahim is the millah of our prophet (sallallahu ‘alayhi wa alihi wa sallam); and it is our millah, as well. It is the example for our prophet and the example for us, just as He (ta‘ala) said, “There has been for you an excellent example in Ibrahim and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allah. We reject you, and there has appeared between us and you enmity and hatred forever until you believe in Allah alone’ ”
(al-Mumtahanah, 4)

And so it is clear from what preceded the millah of Ibrahim (‘alayhis-salam) is bara‘ah from shirk and its people, separating from them and cutting off ties. Islam did not emerge triumphant except by applying this aspect. And it is the distinguisher for those on Earth. “Muhammad split apart the people,” al-Bukhari mentions in the chapter “Holding Fast to the Kitab and Sunnah,” taken from the long hadith of Jabir (radiyallahu ‘anhu),

Similarly, in relation to the seeing [of Allah in the Hereafter], al-Bukhari reports from Abu Sa'id al-Khudri (radiyallahu 'anhu), in the section on the tafsir of surah an-Nisa, that when they come to their Lord (tabaraka wa ta'ala) on the Day of Resurrection and He says, "Every community will follow that which they worshiped." They will reply, "O Lord! We separated from the people in the dunya while we were poor and in need of them and did not befriend them." Thus they separated from them in spite of them being poor and their need for them. And they did not befriend them so as to enrich themselves - like the situation of those who claim Islam today.

And this was the understanding of As'ad ibn Zurarah (radiyallahu 'anhu) towards the bay'ah, when he said, "Take it easy people of Yathrib! Concluding this today means separation from the Arabs and the killing of your best men and the striking of swords. So if you are a people who can bear patiently with that, then take it, and your reward is on Allah. But if you fear for yourselves, leave it now and you will have more of an excuse in front of Allah" (reported by Ahmad and al-Bayhaqi; ibn Kathir said, 'And this isnad is jayyid on the condition of Muslim' [As-Sirah, vol. 2, p. 194]; and al-Hafidh in Al-Fath considered this story hasan while mentioning the slight differences in its wording)

Thus whoever wants the fulfillment of the din of Muhammad (sallallahu 'alayhi wa alihi wa sallam) and to support it today, let him proceed on what they proceeded upon. "But if you fear for yourselves," As'ad said in the hadith itself, "leave it now and you will have more of an excuse in front of Allah" ('azza wa jall).

So take it with its conditions - ya akhi - white and pure as the Companions (radiyallahu'anhum) of Muhammad (sallallahu 'alayhi wa alihi wa sallam) took it. For indeed they were given Paradise on that, and He ('azza wa jall) said about them, "From among the believers are men, truthful to what they pledged with Allah. And so from them are those who fulfilled their vow by death, and some remain waiting - and they never altered or changed in the least" (al-Ahzab, 23)

As for the condition of those where the matter has confounded them - either deliberately or ignorantly - we present for you their actions and statements to make plain for you their reality

One group among them asserts that the establishment and base of the din lies in combating the grave-worshippers, displaying enmity towards them, warning from them and combating the Sufis and people of bida'. Another group asserts the same as the first but adds on it [combating] the conception of extreme blind following of a school of thought, calling to defend the hadith and filtering out what entered into it; and that is the wheremost of their zeal is. A third became obsessed with communism and refuting it and affirming the existence of the Creator and striving to gain important governmental positions with the intention to seize rule. There are other groups, but there is no need to delve into them as they are founded on ignorance.

Thus we say: In relation to the first and second group, along with those like them, what appears to us of their condition is that that which they fulfill is correct with no rebuke. However, since they have undertaken to confront the powerless while remaining silent on the part of the authorities in what they are involved in regarding the demolition of the din of Allah, the path they have traversed is what misguided those before them.

As he (sallallahu ‘alayhi wa alihi wa sallam) explained in the hadith reported by al-Bukhari in the “Kitab al-Hudud” from ‘Aishah (radiyallahu ‘anha) that Quraysh became concerned about a Makhzumi woman who stole. They said, “Who will go speak to the Messenger of Allah (sallallahu ‘alayhi wa sallam)? Who but Usamah, the beloved of the Messenger of Allah, dares to speak with him!” So he went and spoke with the Messenger of Allah (sallallahu ‘alayhi wa sallam).

“Are you intervening in the ruling of Allah!” he said to him. He then stood and spoke, “O people! Indeed those before you were led astray due to when a nobleman from among them would steal, they would leave him alone; but when someone weak from among them would steal, they would implement the ruling on him. By Allah, if Fatimah, the daughter of Muhammad, were to steal, Muhammad would have her hand cut.”

Thus establishing the ruling on the weak is a right of Allah. It is justice, the doer of which, and the one who emphatically speaks concerning it, cannot be criticized for. But misguidance enters when one implements the ruling on the weak and fails to implement it on the strong. Hence these two groups, and those like them, if those who hold no authority err, they are stern and hostile towards them. Yet if those with authority whom they live under, fear, and hope in, err, they come up with excuses for them; and if they do not find any excuse, they adjure excuses for themselves: that they are weak and lack the ability to make a change. Thus it is plain to you the nature in which these two groups conform with each other in implementing the right on the weak and remaining silent over the strong. Their claim to adhering to the millah of Ibrahim is indeed questionable, as you for sure know he (‘alayhis-salam) in no case traversed their path in relation to declaration and rejection.

Being silent over some [matters] and declaring others opposes the millah of Ibrahim, who did not fear for himself or his wealth, and it opposes the guidance of the Messenger of Allah (sallallahu ‘alayhi wa alihi wa sallam) in his da’wah. As his Lord commanded him with His statement: “So declare what you have been commanded, and turn away from the mushrikin” (al-Hijr, 94)

Ibrahim (‘alayhis-salam) never said as those today say: “We fear fitnah!” “Indeed, they are already in fitnah” (at-Tawbah, 49). Instead, he was grabbed and hurled in the fire; he remained steadfast and did not retreat nor bootlick.

And here is the Messenger of Allah (sallallahu ‘alayhi wa alihi wa sallam). Abu Jahl and his people were hostile and fought him, but that did not prevent him from declaring the truth and expressing explicit enmity towards them. Likewise were the Companions (radiyallahu ‘anhum). We see how they left their homes and lands and spent their wealth. And if they understood the din like how those in our time understand it, they would have lived with Abu Jahl and his supporters like the callers today live with the supporters of Abu Jahl

The Messenger was not sent as a pacifist to the enemies of the din; he was sent to “split apart the people.” Allah sent him “to test him and test others through him.” He sent him “to burn Quraysh.”

He feared that Quraysh would kill him but his Lord did not settle him on this fear; instead, He commanded that he drive them out as they drove him out (reported by Muslim in his sahih, the chapter of “The Attributes By Which One Knows the People of Paradise and the People of the Fire in the Dunya”).

We say to the callers today: You know your declaration, your enmity, your dissociation from the enemies of the din will lead to their enmity towards you and their driving you away - and this is the millah of Ibrahim (‘alayhis-salam). And it is that which Waraqah ibn Nawfal (radiyallahu ‘anhu) understood when he said, “I wish I could be alive when your people drive you out.”

“Will they drive me out?” he (sallallahu ‘alayhi wa sallam) replied. “Yes,” Waraqah said in affirmation. “No man has come with the like of what has come to you except that he was treated with hostility” (related by al-Bukhari).

[END OF JUHYMAN (RAHIMAULLAH) WORDS]



**THERE HAS ALREADY BEEN FOR YOU AN EXCELLENT PATTERN IN ABRAHAM AND
THOSE WITH HIM, WHEN THEY SAID TO THEIR PEOPLE, "INDEED, WE ARE
DISASSOCIATED FROM YOU AND FROM WHATEVER YOU WORSHIP OTHER THAN
ALLAH . WE HAVE DENIED YOU, AND THERE HAS APPEARED BETWEEN US AND YOU
ANIMOSITY AND HATRED FOREVER UNTIL YOU BELIEVE IN ALLAH ALONE"
[SURAT AL-MUMTAḤANAH: 4]**